# Youth

DECEMBER 15, 1968

HAVE YOU EVER TALKED WITH A FRIAR?
A CHRISTMAS POEM ABOUT EUCLID STREET
ARE YOUR FRIENDS REALLY FRIENDS?

# sailing on ice

whoooooooosh

*The wind was tearing at my parka, needle-sharp chips of curled up from the front runner and flew back against my goggles and face mask. The jetlike whoosh of the honed runners cut across the green-gray ice, the wind snapped in the sail like a whipcrack, and the iceboat, "Frigid Dare," barely skimmed along the surface. It was an incredibly smooth ride. Big roller coaster rides seemed like small potatoes compared with this exhileration, and I was starti to enjoy the sensation.*

*Suddenly, it was too exhilerating! A strong gust of win had caught the sail, heeling the boat over until we w careening over the ice on just two of the three runners. Th rest of the boat, Cliff Ritt, and I were up in the air— "hiking," iceboaters call it. "Not too dangerous," Cl yelled reassuringly, "most of the time." But, under strong gusts boats can flip and masts snap. While it rarely happe it was a mighty disconcerting thought. Cliff eased out th*

PHOTOGRAPHS: ROHN ENGH / TEXT: JERI ENGH

mainsheet—the rope that controls the sail—and dumped some of the wind out of the sail, letting the boat settle back on even keel.

"Hiking like that actually makes you lose speed," Cliff said, "so it's not considered good racing form."

Seconds later, Cliff spun "Frigid Dare" straight into the wind and we slid quickly to a stop. I climbed unsteadily from the iceboat, and Cliff's brother Don called over, "How was the ride?" I grinned shakily, "Great—I bet we set a new ice-speed record!" Cliff couldn't let that get by: "Nah," he said, "we never got out of low gear."

Cliff was right, for he had just taken me on a "leisurely" pleasure sail at about 60 m.p.h. The DN-60, Cliff's type of iceboat (ice-**yacht** to the in-group), has clocked more than 90 m.p.h. in races. The DN-60's big brother, the Skeeter iceyacht, gets up to speeds of 120 and 130 m.p.h.

Ice boats come in a variety of sizes. "Class A boats are the Big Daddies," says Don. "They have up to 350 square feet of sail, and they're ferocious. The first and only ride I took in one I was scared to death. Give me the DN-60 any day."

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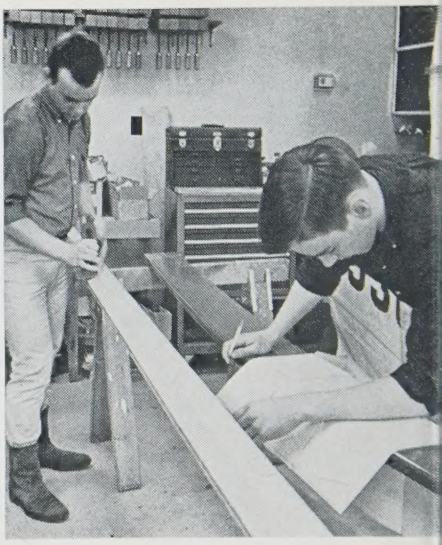
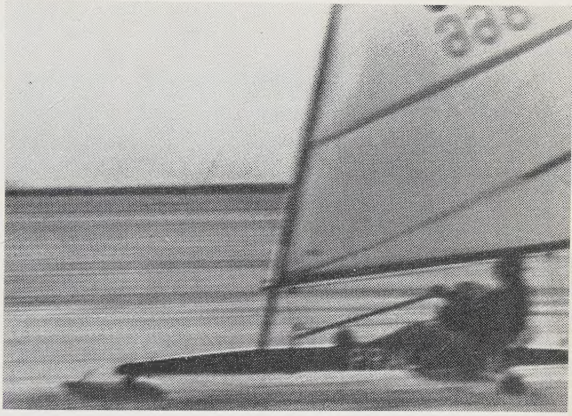


*The DN-60 has only 60 square feet of sail, turns on a dime, and can be guided with tremendous accuracy. "I don't consider ice-yachting with a DN-60 dangerous at all," says Cliff. "Don and I learn to sail one when we were 10 year old. You work up to the fast spee After you're experienced you kno just how far and how fast you car go, and you don't get in trouble. Lots of kids never bother going fo you can control your speed and keep it to 20 m.p.h. or even 10 if you want to."*

*Cliff and Don have worked up racing speeds of more than 80 m.p.h., but they've never had any bad accidents. Broken bones are rare in iceyachting because although you have no brakes, you c*



The DN-60 iceboat can be made at home in a good workshop. 'Once you ride in one, you're hooked," says Cliff. "Glider pilots, skydivers and ski jumpers often give those up after just one ride in an iceboat."

steer precisely, and can stop dead just by heading into the wind. Cliff's closest shave came when he once headed for shore at 50 m.p.h. and discovered his steering shaft wouldn't work—the pin had been left out of the mechanism during an overhaul. "I managed to drag my feet and most of the rest of me to bring the boat around into the wind and stop," says Cliff.

The gear iceyachters wear testifies to the rigors of the sport. Thermal winter wear is a must when you're tearing along a windswept lake at 10° below zero. Cliff and Don also wear welders' helmet liners (because the liners have a protective face mask) and surplus Marine flyers' helmets in case of bumps. "Surplus helmets have become hard to get with the motorcycle craze," says Don, "but some iceyachters are using the helmets being manufactured now for the bike boys." Significantly, iceyachters don't call themselves "sailors" or "skippers," they call themselves "pilots" and they sit in the boat's "cockpit."

When iceyachts head across the wind (a 60° angle is the fastest), the wind slamming against the sail tries to push the boat sideways, but the runners won't stand for sideslipping, so the boat tries to get out of this jam by spurting forward. "This is 'the squeeze,' " says Cliff, "roughly the same principle as when you squeeze a watermelon seed between your thumb and finger and it spurts forward fast. That's why iceboats can go

*three to five times faster than the wind. You can cruise along at 20 m.p. with an eight-mile wind, or do 80 with a 20-mile wind." There is little friction between blades and ice, so all windpower against the sail is converted into forward motion and speed.*

*Cliff and Don built their two DN-60 iceboats with help from their Dad as did several of their friends. "We race our Dads," said Cliff; his Dad admits that the boys usually win! "Girls can iceboat, too," Don says, "if they ever manage to get the iceboat away from their brother or father!"*

*Cliff and Don's homemade boats cost $250 each. "You can buy one ready-made for about $500," says Don. The larger Skeeters cost $2000 and more. "There's a recent type of boat out now, the Frostfish, that a guy can make for $100. It can use a canoe or dinghy rig and is real easy to sail. It goes slower than the DN-60, and isn't so likely to 'hike.'"*

*The DN-60 and the Frostfish weigh about 150 pounds, can be folded in a matter of minutes and toted from lake to lake on a Volkswagon.*

*The antique giants of earlier iceboating days, back in the late 1800's, were so huge—with 1000 feet of sail spread over 70-foot hulls—and so close to unmanageable, that their owners often stayed on shore watched professional crews sail them. Iceboating goes back to about 17 when the Dutch were doing something called "sleigh sailing." They brought it to their settlements on the Hudson River, where the sport was refined and gradually moved west.*

*Now iceboating stretches from Maine to Minnesota, and someone's starting it in Missouri. There are several teen-age iceyacht clubs, with both boys and girls as members, which race together and sail "just for the fun of it." The names of their boats—Snowflake, Dancer, Riot, Stormy, Mistake—give an idea of iceboating's delicate beauty and its tricks and mischief.*

*"You're involved in maneuvers that can be done in minutes in a boat the water, but must be done in split seconds when you're running on ice, says Cliff. When maneuvering at high speeds across the hard surface, iceyachters like Cliff and Don have some hard and fast unwritten rules—"skinning" (trying to just miss another boat) is out, and so is cutting any acrobatic capers. For a beginner, "hiking" is something to correct as so as possible by making the sail move out and dump some wind. But, as an iceboater's skill increases, he can hike his boat at will, sustain the gli on two runners, and then ease gracefully out of it.*

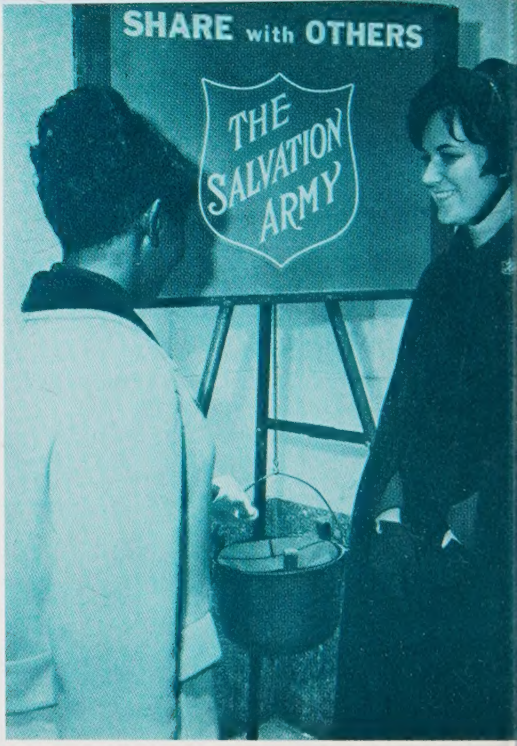
*"You don't need to do any fancy stuff to get the thrill," says Cliff. "We do some racing, but just being out there and going, is it. These bo*

*eem to jump; they seem alive. The boat responds so quickly, it really eems part of you. Out there on the ice—the speed, the silence—it's just ike flying."*

*Cliff and Don live on Minnesota's White Bear Lake, one of the best ice-oating lakes in the area. It has good ice from early December until arly April. "Sometimes we have to take a canoe to reach the ice in he middle of the lake in April," says Cliff. Veteran iceboaters in a state nown for its cold and severe snows, Cliff and Don say, "There's only one hing wrong with the weather in Minnesota—the winter is too short."* ▼

OHN and JERI ENGH / Mr. and Mrs. Engh are a photographer-writer team who have een published in many national magazines. They live in Star Prairie, Wis., but travel hroughout the United States and abroad to find interesting stories for their readers.

# on kettle duty




## YOUNG VOLUNTEERS HELP THE NEEDY

*Is this any way for an attractive young girl spend her Christmas vacation? "You bet it i says Gem Mackenzie, a 21-year-old college senior. Gem—home from college for Christ in New York City with her parents—is usuall on "kettle duty" outside Grand Central Stat being a winsome "saleswoman" for the cause of the needy and lonely.*

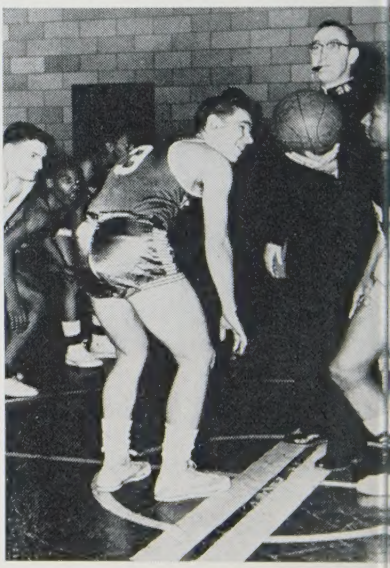
*—And she has a ball doing it. She's curio about people, and enjoys watching and talk with the busy diverse New York crowds. Mo of all, she values the satisfaction of knowing that she is serving others and fulfilling the intent and spirit of Christmas.*

*—On "kettle duty" as the Army volunteer call it, Gem wears a navy blue uniform an Salvation Army bonnet. She uses an amplifi*

*microphone to reach the fringes of the hurrying crowds, reminding them to help the less fortunate to a happier Christmas by dropping a contribution in the Salvation Army collection kettle. When they do—and even when they don't—they receive a warm smile, a happy "thank you and God bless you."*

*—Gem is especially amused, she says, by the "double-takes" or second thoughts of many of the crowd. Some people seem unaware of her presence as they dash by, then, suddenly, wheel around and come back half a block or more to make their donation. Some people stop to talk; some tell her their troubles; and some ask directions or advice about things to do in New York.*

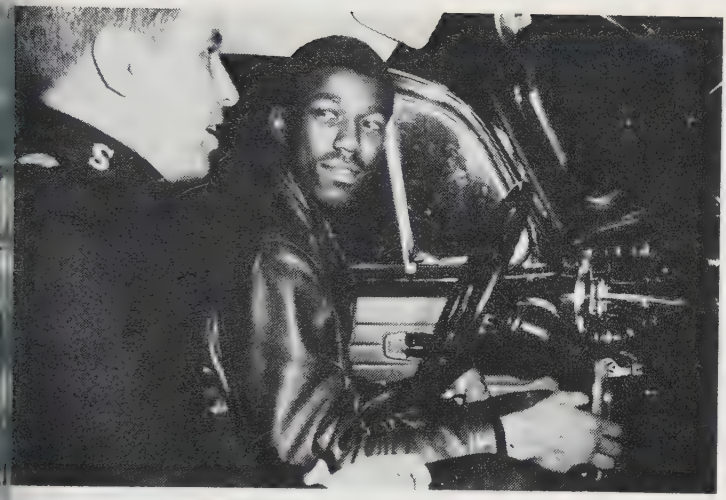
*—Gem, who is planning a teaching career after college, is just one young person—but there are thousands of other young Salvation Army volunteer workers across the country just like her. These volunteers serve as youth workers, tutors, and friends to those in need. Don McIntyre, for example, teaches music at the Harlem Corps Center. Dave Appleby serves as a volunteer in his "spare time" seven days a week. The Salvation Army maintains clubs and community centers for youngsters of all ages, sponsors scouting and Girl Guard programs, music groups, and summer camps. It teaches skills to those who wish to learn—everything from arts and crafts to how to drive a car. Recently, the Army opened a*



*cafe in Greenwich Village to minister to the hippies and teenagers who roam the Village streets. Called The Answer—from "Christ is the answer"—the cafe has become a place teens know they can come to for help.*

*—Salvation Army bands are a familiar sight—and sound—to all of us. And folk and pop-rock music are now being used by the Army along with the traditional brass and drum beat. Major Raymond Steadman-Allen, international director of music publishing for the Army, commented: "I we don't adapt, we are left beh and could become a museum pie Jesus himself would like anything that got near to the people."*

*—One young Salvation Army musician is Carole Dawn Reint who began playing a sliding cor at the age of two and a half. Sh studied music at the University o*



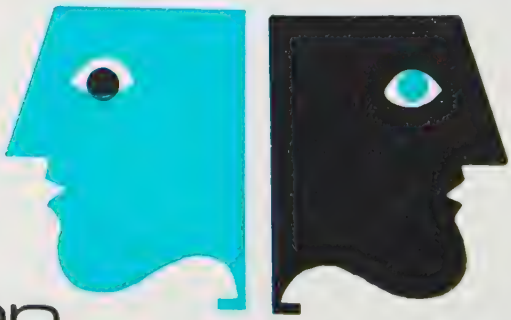
*Miami, Julliard School of Music, and the Academy of Music in Vienna, Austria. Carole has appeared on many TV programs and played a trumpet duet with Al Hirt on his network show.*

*—Gem Mackenzie, Carole Reinhart, Dave Appleby, Don McIntyre—Salvation Army volunteers—are young people who are not afraid to demonstrate publicly their adherence to an evangelical religion some peope regard as hopelessly old-fashioned. It takes courage to do what they are doing, but they are pleasant, poised, and forthright about their work and about their faith.* ▼

■ There are times when nothing seems more important to us than to have a friend. Yet nothing seems to frighten us more than to enter into an honest relationship with another person. Many agonizing moments grow out of a loss or a lack of friends. Often we just cannot understand why a "friend" would treat us so cruelly. But most of our true agony, and confusion is caused by a lack of understanding of what friendship really is. Or, more basically, what love is. And the Christian faith is helpful here.

Throughout the history of the church, Christianity has had constantly to do battle with people who wanted to change things to their own liking. One battle that still plagues the church has to do with what membership in the Christian body is all about. As early in the first century the church fought with a group of thinkers who (among other things) thought that salvation had to do with liberating men from all their earthly ties, freeing them from all their responsibilities.

The church throughout its history has had to say over and over again that church membership does not free one from responsibility at all; in fact, it increases it. The real Christian life is one of super concern for the other. True Christian



# an ACQUAINTANCE is not necessarily A FRIEND

ity does not consist in the flight of a man's soul to God, it consists of a relationship; first, a relationship with God, and because of this, a loving relationship with all men, who belong to the same family as children of God. Yet for many, "love" and "fellowship" are only words, or these words become at best, a "being nice" to others at the coffee hour after church. After that, these people want to be left alone.

If our so-called love for God is not affecting how we treat one another in all our relationships, then something is radically wrong in our relationship with God. As Christians we are called to love. Love by its very definition involves a relationship. Therefore, it might be beneficial to look at some of the ways we do relate to one another.

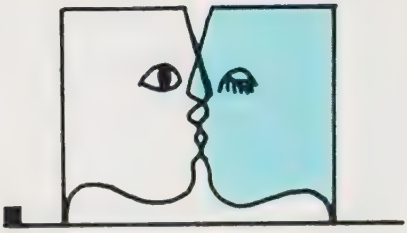
## LOVE BETWEEN FRIENDS

In a very familiar hymn—but one of my lesser favorites—there is a line in the second verse which asks: "Can we find a friend so faithful Who will all our sorrows share? Jesus knows our every weakness . . ."

There is the essence of real friendship. Acquaintanceship is so often mistaken for friendship, but the two are worlds apart. We may go through life with many acquaintances, but it is possible to go through life without ever having had one real friend. How many people do we know with whom we can share **all** our sorrows, to whom we dare show our **every** weakness? Most of our lives are spent **hiding** these things from one another, because acquaintances demand that we do so.

Acquaintances want us to be nice and simple and easy to get along with, and fun to be around, and no problems, please. And this would be great, except that we do not always feel nice and simple, and sometimes we want to cry instead of smile, and sometimes we want to unburden our hearts to someone who will understand, but we do not dare! Maybe our acquaintances would not like us any more if we did.

However, when the love of God moves into an acquaintanceship and makes it a friendship, wonderful things can happen. At last there is a person with whom we can be ourselves. No more play acting, no more phoniness, we have found a person who will love us and accept us and respect us, just as we are. What a terrible judgment on the church that Alcoholics Anonymous had to be founded so that men with drinking problems could find friendship as we have described it. What a judgment that people have to pay $25 an hour to a person who is trained to be a sort of professional friend. And what a return to its true calling the church could make, if her members would befriend one another, rather than merely making acquaintances. ▶



## LOVE BETWEEN THE SEXES

As we think of the relationship of love that might exist between a man and a woman, we might begin our examination of it in the state where that love will eventually lead —the state of marriage. Here it should simply be pointed out that not only are many courtships based on mere acquaintance, but that there are far too many marriages that are based on it rather than on friendship.

Every once in a while we read in the papers about people who have gotten married with an extremely short or limited courtship. And the remark that comes to our minc goes something like: "Why she dia n't even know him." Such a stat ment would seem to infer that order to deeply love another persc one has to know him deeply. Know edge, deep knowledge of anoth person, brings pain sometimes. can bring unhappiness and disco fort and insecurity. And, of cour these are the last things we go o looking for in a marriage relatio ship. But without gambling th the goal of deep knowledge, whi will lead us to deep love, will worth it, we could very well throughout life without ever rea knowing that person to whom have pledged our lives. Imagi living an entire life with an a quaintance instead of a friend.

The marriage service never me tions happiness and comfort a security. If we try to make the the main goals of marriage, inste of friendship, (deep, caring, reve ing, accepting love), we will nev know what real marriage can be.

As we look forward to marria then, and to that person with wh we plan to spend the rest of a lives, we might do well to evalua how open we can be with him her. Will our relationship be one acquaintanceship or friendshi And if we do not see the beg nings of the latter within our re tionship, what does this say abc our future together? Should start to gamble just a little now, see what openness will bring?

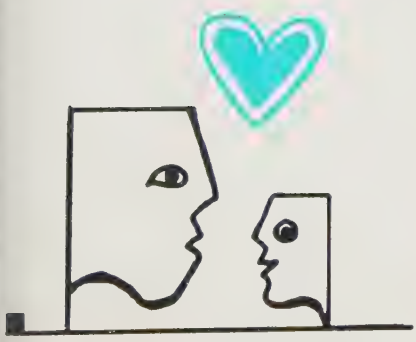
## LOVE BETWEEN THE GENERATIONS

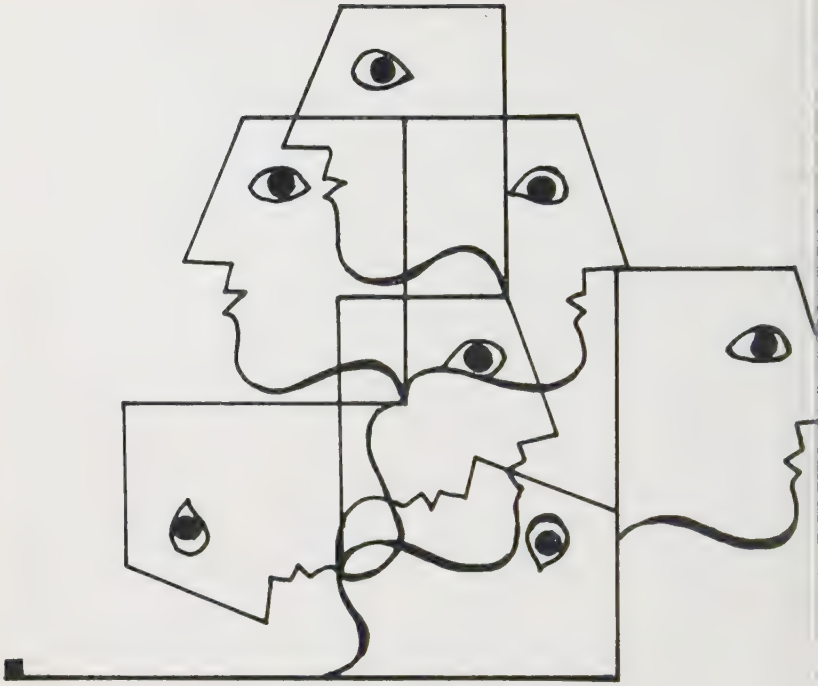
Is your relationship with your parents one of acquaintanceship or friendship? Can we be real with our parents, or do they insist that we be sham persons? Can we tell them what is really inside us, or must we behave acceptably; not bother them with some of the pain we might be experiencing in growing up? Must we hide that pain or can we talk to them about some of our doubts and uncertainties, some of our fears and feelings of inadequacy? Can they trust us and can we trust them?

If we see our relationship to our parents as one of acquaintanceship insead of friendship, we might do well to ask ourselves where communication seems to have broken down. Is it **all** their fault? It could be, but it might be worth experimenting to see how open they can let us be, if we give them the chance. So often kids write off parents as being incapable of understanding, when parents are desperately wishing that their son or daughter, whom they can see is deeply troubled about something, would share their concerns with them. How often have you answered, "Nothing," when your parents have asked you what was wrong?

Perhaps your parents cannot be your friends. Perhaps they have to keep things on the plane of acquaintanceship. But it just might be that there is a place for friendship between you. The best way to find out is to try: to experiment with a little doubt, a small problem, to see how they are able to relate to you about it. If they fail, then perhaps you need to look for friendship elsewhere. But if they meet the challenge, you have discovered a great, "built-in" ally.

Certainly there has been and always will be the mysterious no-man's land of communication between the generations. To a degree this is appropriate, as each generation finds its own place in life's scheme of things. But sometimes that gap in communication is wider than it needs to be, and members of both generations suffer because of it.





## LOVE BETWEEN ALL OF US

A big hub-bub was raised some years ago when a night club operator would not allow a group of wounded veterans from a nearby hospital into his club. "It would de press the other customers," he explained. "After all, these folks come to forget their troubles, and these wounded guys would just remind them. It would be bad for busi nes .

This was a terrible thing. Yet eems to write in large letters ho all of us sometimes act. We see need and we look the other wa We know someone is hurting a we find ourselves too busy. W look at a situation just crying fo little concern on our parts, and decide we just cannot get involve

All of us do this. We tell t world, "Stay in the realm of quaintance. Don't ask me to be friend." But when the tables turned, it becomes a different sto Then we wonder why others l

the other way, why others are too busy, why others will not get involved. Can they not see how desparately we need them?

The world in which we live today is not so much against us, or hostile, or out to get us. The world simply does not care. We probably cannot do much about changing the whole world, but we can move to care about those near to us; neighbors, parents, classmates, those whom we know need us. We can move to make those near us into friends.

Each of us can resolve to turn to another person within our realm of acquaintance and do something about making him a friend. He needs to know that we want to know what is going on within him. "How is it to be you?" . . . that is the question that must be implicit in a real relationship so that the answer, "Here is how it really is to be me" may be forthcoming.

When you get right down to it, "I" cannot be anything apart from a "you." "I" have no real identity except what other "you's" have given me. "I" take away a part of each "you" I meet, every time we relate, and the "you" takes away a part of me.

We ought never allow ourselves to be robbed of a life based on friendship with someone, because in selling that kind of life for one of mere acquaintanceship we are being deprived of the most rewarding experiences we can have as human beings. Paul speaks in his letter to the Romans in chapter eight about the sufferings of the present time. Is not the greatest suffering of our time our fear of entering into deep relationships with each other? John tells us that perfect love casts out fear. John and Paul are speaking the same language.

Perfect love casts out fear, because perfect love is not afraid to ask, "How is it to be you?" . . . and is not afraid to answer, "This is how it really is." Perfect love casts out fear and the suffering of the present time because it makes acquaintance become deep friendship. ▼

WILLIAM FINLAW / The Rev. William Finlaw is Protestant Chaplain to the Juvenile Court and works with the Episcopal City Mission in St. Louis, Mo. His articles have appeared frequently in YOUTH magazine.

# ROMEO AND JULIET

## SHAKESPEARE MUST BE SEEN, NOT READ

*"For never was a story of more woe*
*Than this of Juliet and her Romeo."*

BY JOAN HEMENWAY The streets are sunny, noisy, bustling with getting and spending, sprawling in ribald delight beneath a Mediterranean sky. There is laughter, casual teasing. Tense words. And a dusty brawl explodes between the youthful impetuous members of two feuding families, halted only by the arrival of local authority. It is 16th century Italy. It could be 20th century California.

That night one of Verona's proud families is having a party—a masked ball. Two young people glance at each other across the crowded room. Their eyes meet—once, twice, a third time. They excitedly circle the room, searching and hoping, hesitant yet certain. Is it? It can't be. Maybe. Yes! Hands touch, bodies brush together, lips awaken each to the presence of the other as their star-crossed passion sweeps across the centuries. So begins one of the most famous love stories of all time.

The genius of Italian director Franco Zeffirelli has given us a film version of "Romeo and Juliet" which finally places Shakespeare's classic where it belongs—in the idiom of the young. And what a film it is! Brilliant colors gush over the screen with delighted abandon. Adroit filming and editing conveys moods and texture at a glance. Life and death, spliced by Shakespearean humor, spill out in endless, passionate array. But above all, it is Leonard Whiting and Olivia Hussey, aged 17 and 15, cast in the role of young lovers, who make "Romeo and Juliet" memorable to a new generation in another century.

To purists and scholars this film version (based on Zeffirelli's Broadway production of several years ago) is no doubt less than satisfactory. For one thing, the plot of the original play has been changed slightly. For another, some of the speeches have been cut or modified. Such daring editorial perogatives have seldom been exercised against the great bard. Nor have inexperienced actors ever before been called to play the famous roles. But such innovations detract little from the impact of Shakespeare and add a lot to the Zeffirelli touch.

Like nothing before, this film will woo and win new enthusiasts to the breath-taking beauty and lusty power of Shakespearean drama. Perhaps there are moments in the film when the poetry is more recited than lived (especially by the younger performers) and when the sound track (hindered

somewhat by broad English accents) muddies the diction. But when t poetry does tumble forth from actors who live the lines, the genius of t bard is unveiled. His artistry and insight are there. In two lines Shakespe. captures poignant feelings or capsules a complicated problem. When Jul realizes too late that Romeo is from the hated Montague house (she bei a Capulet), she cries:

> *"My only love sprung from my only hate!*
> *Too early seen unknown, and known too late!"*

How much better this than our stumbling prose!

Lady Luck seems to govern the fate of these tragic lovers from beginni to end. And so Shakespeare neatly raises a major philosophical and ligious question: Does it have any effect on the power of fate if one rea believes in a power above fate? Only he has Juliet say it this way:

> *"O fortune, fortune! All men call thee fickle:*
> *If thou art fickle, what dost thou with him*
> *That is renown'd for faith?"*

Movies are not a verbal medium. In adapting the verbal poetry "Romeo and Juliet," this film is most impressive in its visual impact. He is Shakespeare the dramatist (not just the poet) who wanted people to s and participate in (not just read or hear) his plays. Humor does n languish, nor action cease, for the lack of understanding or interest. Rome friends who tease and fight and joke in the street, Juliet's earthy nurse (H Heywood), the witty Mercutio (played beautifully by John McEnery), an above all, the stunning duel between Romeo and Tybalt (Michael Yor break the bounds of the written word caught on the dusty page. Shak speare must be seen, not read!

But it is the plot of "Romeo and Juliet" which makes it both the ultima classic and a poignant reminder of our modern generation gap. Here t flame of young love, tender and pure, is extinguished by the heavy air of society's quarrels. Here the enslaving traditions of the past and the h temperaments of hate leave little room for common sense and honest lov Only with the sacrifice of the young lovers are the scales removed from t eyes of the blind. One final footnote: it is not the parents but a househo maid and a simple country friar who actively love and care for the fat newly-weds.

But above all, Romeo and Juliet as young, irrepressible lovers make beautiful scene. They want to touch and laugh and cry and swing in tre and romp through fields and forever be together and never apart. Th bodies meet on the wedding night—pure, graceful, serene. Their bod meet in death, still young caught unaware as on that first night whe

through the dancing partners in the crowded ballroom, Romeo first glimpsed his Juliet:

> *"O, she doth teach the torches to burn bright!*
> *It seems she hangs upon the cheek of night*
> *Like a rich jewel in an Ethiope's ear;*
> *Beauty too rich for use, for earth too dear!*
> *So shows a snowy dove trooping with crows,*
> *As yonder lady o'er her fellows shows.*
> *The measure done I'll watch her place of stand,*
> *And, touching hers, make blessed my rude hand.*
> *Did my heart love till now? foreswear it, sight!*
> *For I ne'er saw true beauty till this night."*

Thanks to Franco Zeffirelli, it may be that many people have ne'er seen true Shakespeare till this night. ▼

You were expecting maybe Santa Claus?

The majority of the group seems to wish to sing "Jingle Bells" next.

ember, mother wants a tree not too tall and nicely shaped!

Are you sure they said "Bowls of Jelly" and not "Boughs of Holly"?

# everything's new since vatican II

■ In the three years since Roman Catholicism [illegible] momentous Vatican II, that historic world church has switched the track along which it had chugged for over 2000 years. Change has arrived on the through-train to Rome.

Today, many Catholics celebrate the Mass in their native language, instead of the traditional Latin. New sounds fill the music of the Mass, jazz and beat sounds, spirituals, even Protestant hymns. At a recent conference, a combo of nuns playing bongo drums, tambourines, and guitars provided

see more. "How many days do you have to talk about this?" they asked in jest.

St. Leonard Friary, dedicated in 1959 as "a house for the study of God . . . a home for the prayer of Franciscan friars . . . a training ground for those who will teach Christ to the world," stands just outside Centerville, Ohio, a suburban Dayton community. It's modern in design, archi-

ated brethren" on religious matters, have joined in dialogue, worship, and cooperative projects with Protestants. A new Catholic catechism emphasizes study of God and his love instead of simply memorizing church dogma. Fast days have decreased and that well-known Friday ban on eating meat is no longer in effect—though many Catholics continue this practice.

"It's really not a personal hardship to abstain from eating meat on Friday, so a lot of our people do it to feel as though they're sacrificing," says a brown-garbed Franciscan seminarian named Brother Loren. "But it certainly attacks a person when he's told that part of the gospel means that he should be willing to accept a Negro living next door."

Brother Loren was one of four Catholic clerics who participated in a three-hour summer interview on changes in the Roman Catholic Church. These young men, studying at St. Leonard Friary, talked with enthusiasm about the changes and want to

**It isn't God who is dead. Instead his followers are dead because they haven't lived the Christian message.**

vow of poverty along with chastity and obedience.

The four future priests freely discussed their church, its strengths and weaknesses, their own involvement in its life, and the new openness which makes change possible. They were sharp, inquisitive, concerned, and, as Brother Loren's statement indicates, eager to become involved with the issues of the day.

QUESTION: The changes occurring in the church have exposed a wide range of opinion and practice among Catholics. Can the church really tolerate such diversity?

BROTHER ANGELO: Catholics are really just discovering that the church can stand people with radically differing opinions. There's a great difference, for instance, between the Dutch Catholics and those in Spain.

BROTHER LOREN: Our Eastern churches, for all practical purposes, are autonomous. They recognize the primacy of the Bishop of Rome and come to contribute to the Vatican councils, but they really have their own church and do what suits them. I personally could see the same thing in non-Catholic western Christians. I think there's even room in the church for "Protestant Catholics."

BROTHER RICHARD: I think we're really com-

Ap[illegible] Brother R[illegible] Brother Angel[illegible] Brother [illegible] Brother Lawrence. A[illegible] Rome[illegible] [illegible] YOUTH

[illegible] to understand what the word "catholic" means—something all-embracing, universal. Unfortunately, Catholics as we have used it, with the big C, meant something exclusive, a rather intolerant group of people. But now we're coming to appreciate that there's room for many types of people and thought in the church. Of course, there's also a lot of resistance to change, particularly among [illegible] educated Catholics and the older clergy. A

the Roman Catholic Church since Vatican II?

BROTHER LOREN: The changes in the Mass have gotten a lot of publicity, but what strikes me as most refreshing is the re-examination of our theology of the Mass.

BROTHER ANGELO: Attitudes toward the Mass certainly are changing. For instance, we believe that we cannot celebrate the Eucharist without a priest because he's the official representative of the church who calls together the assembly. But the sort of magical understanding of the Mass in which the priest put his hands over the bread and wine and sort of "zapped" it into the body and blood of Christ—that kind of thing is disappearing.

BROTHER RICHARD: I attended a summer session at Notre Dame and nuns from all over the country were there. Some still wear the old religious garb and some are dressed in normal secular clothing. More and more of the sisters are going in this new direction. But this is really one of the less-important changes.

**Some conservatives want some progressives thrown out and vice-versa, but there's room in the church for both.**

BROTHER LEONARD: The ecumenical movement has led to emphasizing agreements between Catholics and Protestants. Sure, we still have differences, but now we're looking for points at which we can move forward together. For instance, here at St. Leonard we are involved in a cooperative program with non-Catholic seminaries and colleges having courses in religious higher education.

BROTHER LOREN: The new catechism is quite a change from the old Baltimore catechism. There are all kinds of textbooks coming out which approach the teaching of religion differently from the old question-and-answer method. The new approach is centered on experiences in life. From what I hear, it's more like the approach used by Protestants.

BROTHER LEONARD: In the marriage of a Catholic and a non-Catholic, the non-Catholic no longer has to sign a statement promising that the children will be raised Catholics. That now has become a promise—oral or written as the non-Catholic wishes—not to interfere in the Catholic partner's obligation to raise the children in the faith. And Protestant ministers have now begun

to participate, in some instances, with Catholic clergymen at these interfaith marriages.

BROTHER RICHARD: Whether or not we want to admit it, there was a sort of an attitude that a place like this Friary was the "city of God" and beyond these walls was the "city of man." This was good and that was bad. But this concept is breaking down. We know that we must make religion a part of life.

QUESTION: Priests and nuns have received a lot of publicity for participating in civil rights and antiwar demonstrations. Is this part of making "religion a part of life"?

BROTHER ANGELO: I think the question of the church's social involvement reflects on all American churches, not just the Roman Catholic. American people are the most church-going in the world, but it has been like going to a nice club. Now we must realize that church membership demands involvement.

BROTHER RICHARD: Of course, many Catholics don't accept this. Some of my relatives got furious at the priests and nuns who marched at Selma. They loved us in our convents and monasteries where we were a symbol of holiness. Now that we are leaving these places to get involved, they have really become edgy. They're

When we say we believe in the Catholic Church, we are also expressing a belief in Peter and his successors.

feel free to tell the people to disregard his teachings.

BROTHER LEONARD: Part of our belief as a Roman Catholic is in the high position of the Pope. I may not be able to understand, personally, what he has said, but I still have to accept it in faith.

BROTHER ANGELO: It's important to realize that the Pope did not make this encyclical on birth control an infallible statement. The leader of the Roman Catholic Church has stated the Church's position on birth control. Every Catholic has an obligation to consider this position. But neither the church nor the Pope can form an individual's conscience. He has to do that himself.

QUESTION: What about the idea of married priests?

BROTHER ANGELO: I think the Roman Catholic discipline on celibacy soon has to change—

Christians for the message of love and reconciliation between men. Why shouldn't the Christian be involved in the race issue or in the problem of Vietnam? He is following the Prince of Peace who brought men together. But people are looking at us as Christians and not finding Christ there.

QUESTION: The Pope's encyclical on birth control brought on a deluge of discussion and disagreement. It seems that the underlying issue is the question of how much authority the Pope has. Would you discuss this?

BROTHER LOREN: Of course, for us the Bishop of Rome still holds an indispensable position. But it is not an autocratic one. We are beginning to realize that the voice of God comes from the people as well as from the Pope or Bishops.

BROTHER RICHARD: As an ordained minister of the church, I would have to preach as the ideal what the Pope has given us, for instance, in the encyclical on birth control. I certainly would not

**We don't want to be phony or hypocrites, so we're all scrambling out of our antiquated churches to get back to Jesus. And that's good.**

hood or religious order and taken the vows of poverty, chastity and obedience. I think a person can have a vocation as a priest without having a vocation as a celibate. I also feel that the present discipline forces celibacy on some men who would not choose it if they had the option.

BROTHER RICHARD: With a change in the discipline, the distinction would be increased for persons, such as those of us in the Franciscan order, who choose to live the so-called "religious way of life." The way it is now, it makes no difference whether a boy wants to join an order or become a secular priest. If the discipline were changed, a man would be able to marry as a secular priest, or he could choose the celibate "religious way of life."

QUESTION: Protestant churches are experiencing a shortage of ministers. Is the Catholic Church getting the number of young men it needs?

BROTHER RICHARD: No. We're going through tremendous turmoil; nobody's quite sure what a priest should be. Some say a social worker, others a spiritual director. This uncertainty makes young persons hesitant to join because they don't know what they're getting in for.

BROTHER ANGELO: Youth today are very much dedicated to helping others, but they don't

want to get into a structure. The Roman Catholic Church, of course, is a highly structured institution, so youth naturally avoid that. They prefer to work in "the secular city."

QUESTION: What brought you men into this way of life?

BROTHER RICHARD: I came from a strong Catholic family and ever since I was a little boy I wanted to be a priest. But I have had to find new reasons almost every month as I continue. Today it's not so much the romantic vision I had when I first joined—the holy man who would help others find and love God. Christianity does provide a value system that is worthwhile to give to others, but I guess my emphasis has shifted to the idea of being a servant of the church, of helping people as a priest.

BROTHER LEONARD: I really avoid answering that question because my reasons have matured since I came into the order. I see the work of a priest as teaching the word and bringing reconciliation among people.

BROTHER LOREN: The primary reason I came here was to live with Franciscan brothers. I've got to admit that there is a bit of wanting to hide behind these walls in my motivation. Actually, it's kind of dangerous to get out in the world. But I realize that if I want fulfillment, I have to overcome the fear.

BROTHER ANGELO: Basically, I joined because I want to be able to work for people and serve them. This particular style of service is one in which I feel very comfortable. It's the right one for me, I believe.

QUESTION: Is it possible that secular society has brought on some of the changes in the Catholic Church?

BROTHER ANGELO: Right. The real cause of the changes taking place in our church—and in Protestant churches too—is that we're confronted by a society that is not religious. And as Protestants and Catholics try to get at the same problems, we're naturally going to become closer.

BROTHER RICHARD: Society is forcing the church to be what it really ought to be. Our religion has become full of formalism and legalism. Now these voices from society, technology, the hippies are all criticizing us and making us criticize ourselves. ▼

# MERRY CHRISTMAS
## FOR DIXIE MONROE

Where is He?
Where is He that is born king of the Jews?
Where is the God-man?
The little baby sleeping?

I don't know really.
But I know a little boy who crept into December—
No one sent an angel for him.
He lived down here on Euclid street, you know.
We used to see him playing in the dirt—
I'm sure you remember him,
He wore that dirty white T-shirt.
With something on it—Mickey Mouse I think,
Yea, Mickey Mouse.

I remember December and that little boy,
I would sing, "Gloria, Gloria, in excelsis Deo,"
My God is king.
Because that little boy could smile—Oh happy face,
Oh precious clear dark eyes,
My little love would often come running,
And I would hold him and his
Dirty white Mickey Mouse T-shirt together.
And yet he knew.
He knew that mice didn't have pretty floppy ears,
And rats don't have gently smiling faces,
For he was born without a star in December.
There is no Santa Claus for this little boy.
There could have been one—a long time ago—
But not any more.
There is no chimney,
And how can there be a Santa Claus without a chimney.
And there is only one room for the whole family.
One room with one window and one broken fire escape.
The landlord says don't open the window—

It should have been condemned a long time ago
But there would be no where else to go.
You see, there is no room.
There is no room for a little baby to be born.
There is no room for a child to live.
There is no room for life.
There is no room in the inn.

But Joy to the World, the Lord is Come!
Let earth receive her king!
Let every heart prepare him room—
But it's so cold in this room.
It's so cold standing at the frosted window.
Perhaps he could light a match to warm his fingers,
It's so cold.
They turned down the heat to save money for Christmas
So he will have a real Christmas present this year.
But it's so cold. So cold.

But Onward, Christian soldiers, marching as to war!
Onward, Christian soldiers, onward!
Today the Christians read as they walk down Euclid street:
"YOUNG BOY PERISHES IN SLUM FIRE
FIRE ESCAPE COLLAPSES IN RESCUE ATTEMPT"
Yes, they read as they walk down Euclid street.
And tears fill their eyes and spill over and blind them,
And they never see the children that they pass,
Playing on the hard dirt,
Dying on Euclid street.
Who would never leave Euclid street
Except in a coffin.
And they didn't see hate on Euclid street,
Staring from a father's drunken eyes.

And yet it's funny, for somewhere I heard.
Somewhere I think I heard someone say,
On a clear December night,
Beneath a bright star,
I know I heard someone say,

PEACE!

Peace.

Peace? on earth.

Good will—
Good will to men.

winter 1966-67
CAROL O. HERRON